THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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THE MORMON HIERARCHY.

Brigham Young's abdication of the despotic authority which he has for thirty years exercised over the spiritual and temporal affairs of the Mormon community, awakens a livelier interest in this country than did Gladstone's resignation and the English ministerial crisis, or even the abdication of King Amadeus and the proclamation of the Spanish republic. It is not merely that home affairs have more power to fix attention than foreign, or that the Mormon problem has long been a source of difficulty and embarrassment to our government, although these account for a part of the interest. Mormonism is altogether the most singular episode in modern, and especially in American civilization. It is a phenomenon which throws light on the origin of new religions. Most forms of religious belief have had their beginnings in dark and credulous ages, or in early stages of civilization, when it does not seem surprising that the narration of miracles and revelations should be received on insufficient evidence. But Mormonism has sprung up amid the full blaze of 19th century illumination, in an age remarkable for keen inquiry and active research in science, morals, government, history, and even theology; the age of Strauss, Colenso and Renan, as well as of Faraday, Darwin and Spencer. We who have seen the stories of such a prophet as Joe Smith credited by scores of thousands, and the believers grow into an important community without any man of intelligence ever thinking it worth his while to refute, or even inquire into, the grounds of the new faith, can easily understand how other new religions may have gained a strong footing by the neglect or contempt of those who had the best means of exposing a contemporary imposture. We cannot wonder at the spread of Mahometanism in Arabia in the seventh century, when Mormonism has had such success in America in the nineteenth.

Respecting Mormonism as a faith we share the general indifference; but Mormonism as a polity is too oddly placed in age and country to be ignored. The polygamy which is its distinguishing badge may, for aught we know, have been too severely judged. In some respects it is very different from that miscellaneous, licentious intercourse of the sexes which eats the core out of morals. Mormon polygamy has been consistent with industry, with thrift, with social order, with re-

ligious observances, with public zeal, with intense local patriotism, with an active interest in things quite out of the sty of sensual indulgence; whereas the votaries of the same passion in other communities are usually smitten with a desolating paralysis of all their nobler impulses. By those who can clear their minds of cant and phariasism, this is a phenomenon worth studying. The Hebrew patriarchs were polygamists without any conscious moral degradation. They may have suffered more or less physical enervation, but they had no sense of guilt. Truth and courage lie at the roots of all manly virtue, and those who practice polygamy in a community which believes it to be right, do not steep their souls in falsehood and skulk from the judgment of their fellows like the consciously defiled seekers of vagrant connections. But this exemption from moral ruin is possible only in an age like that of the patriarchs or in a community like that of the Mormons, where a multiplicity of wives does not encounter condemning eyes, where the pluralist is frowned upon neither by his neighbor nor his conscience, where the sanction of a marriage tie is in all cases required, and where consequently men do not plot with truth and sneakingly abjure their manhood by living with more than one woman. It is the vagrancy and the falsehood that defile even more than the multiplicity. And this is one reason why Mormon polygamy is put in peril by the influx of Gentiles. Polygamy will wilt and skulk in the presence of a community which upholds the singleness of Christian marriage.

There is another reason which will soon put an end to the Mormon polygamy, unless the community again emigrate to some inaccessible region. It is not merely the Christian ideas of marriage that are hostile to polygamy. A more potent agency against it is that sovereign empress of the modern world whom we call fashion, a ruler who taxes us to the last penny of our resources, and all whose exactions we pay without dispute. It is this sovereign empress, in genteel fashion, that is diminishing the frequency even of single marriages in all communities in easy intercourse with her chief seats. The growing taste for expensive dress, upholstery, equipages, and social entertainments, a taste of which wives are the inspirers and leaders, and daughters the abettors, makes thousands of prudent men halt on the threshold of marriage and turn back. Fashion, wherever fashion has free access, will make a sure end of polygamy, and retrench and curtail even single marriages. Where that powerful empress is supreme, men can hardly afford one wife, much less two, or six, or a dozen. So long as Salt Lake City was a thousand miles from the seats of civilization, and its women were untempted by millinery and gewgaws, it was possible to preserve polygamy. But unless the Mormons sell out and abandon their habitations, and make another long journey into the wilderness, whither laces and frippery and Paris modes cannot penetrate, the taste for elegance and the expenses it brings will have the same effect as in other communities, restricting the nuptial tie to single pairs, and causing men to shrink from even one marriage. If the Mormons remain in Utah the polygamy question will settle itself, quite independently of religion or government.

It is conjectured that the Mormon community is preparing for a new exodus, and that Brigham Young has resigned his trusts in Utah only for the purpose of planting a Mormon colony in Arizona, as a nucleus to which the faithful are to be gathered as fast as they can dispose of their property in Utah. Certain it is that the peculiar institution of Mormonism can subsist only by keeping it in distinct seclusion. Salt Lake City being now on one of the great highways of the world, Mormonism must either surrender or retire again far into the wilderness.—*New York World.*

[Thus speaks the *World* of President Young and polygamy. Oh that polygamy! how many articles it does furnish for the press! what a variety of speculations as to its future are entered into! They tell us over and over again how it is going to die away and vanish under the sanctifying influence of what they call Christian Morality, but as yet we see no symptoms of its

decline. It is still there, and if there is any "wilting and skulking" to be done in Utah, it should be done by those who profess to "uphold the singleness of Christian marriage," those who have imported to the Territory ladies of doubtful virtue, giving the municipal authorities of Salt Lake City considerable trouble in arresting and imposing fines, and in some instances demolishing their effects, on account of their shameless and lewd practices. The Mormons certainly do blush, but it is the abandoned manner of these so-styled Gentiles that make them. As to the people of Utah retiring to Arizona, allow us to insert the more fitting term—extending. The Mormons have made one desert country blossom as the rose, and are good for a dozen more.]

POLITICAL CORRUPTION.

[CONCLUDED FROM PAGE 307.]

We notice more distinctly, third, the reprehensible practice which now prevails among men in office. Some of them are fostered by the abominable maxim, "To the victors belong the spoils." Whoever first framed this expression deserves to have it so associated with his name as to render his memory forever infamous. The practice it was used to justify has opened a Pandora's box of evils upon our country.

It is easy to trace the growth of this evil; no man living can conjecture where it is to end. George Washington was President of the United States for eight years. During his administration he removed nine men from office. John Adams was President four years, and during that time displaced ten office-holders. This makes an aggregate of nineteen men to twelve years, and I am not aware that any one of the number was removed on political grounds. Thomas Jefferson was President eight years and removed forty-two office-holders, a little more than five a year on an average. Madison, during the eight years of his administration, put only five men out of office. Monroe, during his eight years, removed nine. John Quincy Adams filled the Presidential chair for four years, and during that time only two of the army of office-holders were decapitated. This brings us to the reign of Andrew Jackson, which inaugurated a new dispensation. For twenty years the removals by his predecessors amounted in the aggregate to only sixteen. Within twelve months from the time of his inauguration, he had removed two hundred and thirty office-holders, or about three times as many as had been removed by all his predecessors for a period of forty years. And he prosecuted the work with relentless vigor until he struck down about every political opponent upon whom he could lay hand. Whatever service General Jackson rendered his country in other respects, in this matter he inflicted an injury from which we have suffered for more than forty years, and the end is not yet.

It has come to be understood that the emoluments of office are distributed as a reward for partizan services. When an office is to be filled the question is not, "Is he honest? Is he capable?" but "What has he done for his party?" Of late years the abominable system of which I speak has taken on certain new and odious features which make it doubly detestable. The distribution of government patronage is now claimed as one of the prerogatives of members of Congress. They claim that the offices in their several districts are to be placed at their disposal, and used to reward their friends. One of these Representatives, no matter whether he comes from the swamps of Florida or the backwoods of a frontier State, no sooner reaches Washington than he waits upon the President or the heads of departments to demand places for his henchmen. If told that there are no vacancies, he demands that some be found or made, and if this is not done,

look out for war on the administration. Dealing with these hungry cormorants is often the most perplexing and laborious of all the work of the President. When our martyr President was straining every nerve to save the nation from impending ruin, his life was nearly worried out of him by this herd of office-seekers. When the present occupant of the White House tried to shake off these greedy leeches, the professional politicians of the country sent up a howl of indignation that was long and loud. This they kept up until they raised a commotion, which culminated in the Cincinnati Convention of 1872. Perhaps no fact in American history shows more clearly the degradation into which we have fallen than the opposition that is made to the civil service reform.

I express no opinion as to the form that has been adopted in the examination of the applicants for office. I only know that competent and reliable men were employed in the preparation. But that some examination should be had, and that men should not be engaged to perform a given work until they have shown a capacity or fitness for it, is a self-evident truth. The lack of such an examination has drawn swarms of incompetent men to Washington, many of whom have found employment under the Government, and there remain fastened like barnacles on the Ship of State. The strongest business house in the country would become bankrupt in less than three years if its affairs were interfered with by outside parties, as Congressmen interfere with the business of the Departments at Washington. Probably one-half of the clerical force employed at Washington could perform all the work that is now done, if they were competent for their places, and worked as men do in private business houses. Men hold clerkships and draw salaries regularly, who can hardly read or write, and whose services to the country are not worth the cost of the sugar to sweeten their grog. Yet members of Congress protest against any system that will weed out these incompetents and prevent a perpetuation of their class. And the conduct of these Congressmen is perfectly consistent with their theory concerning the distribution of Government supplies. Why should men be examined with regard to their ability to discharge the duties of an office when their appointment to that office is demanded on other and entirely different grounds?

One of the worst features of our times is the distrust that generally prevails with regard to the personal honor and honesty of our public men. The partisan newspapers are censurable for the indiscriminate manner in which they accuse their political opponents of dishonesty. But these accusations inflict slight permanent injury on men of unquestionable integrity. If men in public life have the reputa- of being false and mercenary, they may generally thank themselves for it. Time is pretty sure to measure out impartial justice to all of us. If men are elected to offices in which the salaries only yield them a frugal support, retire from this in a few years with an ample fortune, the people will strongly suspect that this thing has not been done honestly. And the people are right in their suspicions. Our legislative bodies are infested by a gang of lobbyists who are always ready to buy votes or influence at the market price. If a street is to be opened, a school-house built, a city railroad extended, or any other job engineered through the Common Council, somebody is on hand with a bribe for the members who are ready to sell their votes and their souls.

When the railroad monopolies desire to influence Congress or a State Legislature, they know just how to place their stock or money "where it will do the most good." If a few votes are needed to secure the annexation of Alaska, or to cover up enormous rascality in the construction of the Pacific Railroad, somebody puts in an appearance with the means of buying those votes even if they cost thereby a thousand dollars apiece. How has the cheek of every honest American citizen been crimsoned with shame at the revelations of the Credit Mobilier that have come to light within the last few months. At the present it is almost impossible to separate between the innocent and the guilty in this matter.

We may charitably hope that some who are now in disgrace will yet be vindicated from the aspersions that have been cast upon them. But there is no escape from the fact that others of hitherto good reputation have been guilty of deliberate falsehood, if not of wilful perjury in their efforts to extricate themselves from this wretched affair. And these men have dishonored the country as well as disgraced themselves. We say of their self-destruction as Anthony said of the murder of Cæsar: "Oh what a fall was there my countrymen. Then you and I and all of us fell down." And Congress for the vindication of its honor does nothing more than select two of the offenders and express in mild terms its disapprobation of the course they had pursued. It is well, perhaps, that they went no farther, for this same Congress closed its last session by an act so infamous that it must hereafter be known as the big steal of the year 1873.

The raid upon the Treasury of the United States, in which one or two millions of dollars were carried off by men who had no shadow of right to it, and which opened the way for stealing uncounted millions in the future, should consign every man engaged in it to a political grave with no hope of a resurrection.

This act of perfidy was perpetrated under circumstances that aggravated its essential vileness. There were more than fifty men who had been elected to Congress with a tacit agreement that they were to receive a salary of $5,000 a year. Or to state the matter more accurately, as Congressmen spend on an average only about one-half their time at Washington, they were to be paid for services actually rendered at the rate of $10,000 a year. This salary they had received, and for it they had given their receipts.

These men now tell us this salary was inadequate; but they intimated nothing of the kind when they were hanging round the doors of conventions, seeking a nomination, or begging for the vote necessary to elect them.

If you had been on the floor of the House of Representatives, as I was, when this bill of abominations was being rushed through, you would probably have felt as I did, that the men who were most anxious for its success would probably make more by this steal than they had earned in any honest way in any five years of their lives. And the "bill of appropriations" was made to carry this infamous rider, so that the thimble-riggers and artful-dodgers of the House might tell their constituents that they could not vote against an increase of salary without imperiling the bill providing for the legitimate expenses of the government.

Then millions were taken from the Treasury of the United States, too, at a time when the country is burdened with an enormous debt, and suffering from all the evils of a depreciated currency. We ought, perhaps, to be grateful to those honorable gentlemen that they did not, while their hands were in the Treasury, take $50,000 apiece, instead of $5,000. The arguments used to justify the present grab would be just as good to excuse one ten times as large.

The people are not to be blamed for having been betrayed and robbed by their servants in this instance, as they had no intimation or suspicion of what was to be done. But we are a pitiful set indeed, if we tamely submit to this outrage. These men have been false to their constituents and recreant to the interests and honor of the nation. In the future, whenever one of them presents himself as a candidate for the suffrages of the people, let good men of all parties combine to teach him that this is an offence the American people will never forgive or forget. Any political party, no matter what its past history, that justifies or excuses the crowning act of infamy with which the recent Congress closed its session, deserves to be annihilated. Here I leave the subject for the present.—*Dr. Hatfield in Cincinnati Commercial.*

Air is a meal of which we are constantly partaking—hence it should always be pure.

LIEBIG AND BEER.

A newspaper correspondent reports an interview with the late Baron Liebig at Munich upon the important subject of beer. Here is the Baron's reported opinion—

"Beer," said the Baron, "is better than brandy. Men must have stimulant of some sort. Brandy is a great evil. We find that the consumption of beer is making great headway even in wine districts—for instance, in Stutgart. As a nourishment, beer takes a very subordinate place, not higher, indeed, than potatoes, and we find that in no city is there such an amount of meat consumed as in Munich, where the greatest quantity of beer is also consumed. Beer must have meat or albumen. Before every beer cellar in Munich, you will find a cheese stand. Why? Because that in cheese you will find that albumen which in beer is lacking. Therefore you see that beer and cheese go together by law of nature. But as an article of nourishment, beer is very subordinate."

The Indianapolis *Journal* does not accept the Baron's opinion, but says it is utterly fallacious—that of course beer is less hurtful than brandy because weaker and less adulterated—that it is silly for Liebig or anybody else to advocate beer-drinking on the ground that it is even subordinately nourishing; that there is more real nourishment in a crust of bread as big as a walnut than in half a keg of beer; that it is not true that men "must have stimulant of some sort;" that the opinion of all scientists is that stimulants of all sorts if habitually used are injurious; that they are simply a means of discounting a man's future strength, both mental and physical, enabling him to make time drafts, which must be paid with big interest; that the appetite for stimulants, including all kinds of liquors, beer, wine, opium, tobacco, is not a natural but a morbid appetite; that no child ever craves them, nor a healthy man, unless long habit has created an unnatural taste for them; that when a healthy man is tired he craves sleep, and when hungry something natural and good to eat; that the craving for artificial stimulants of any kind is artificial, abnormal, and morbid; that if men like these things they should say so and use them openly, but not try to prove that the appetite for them is natural and healthy.

The *Journal* is rather rough on the great chemist, for in addition to his great analytic experience was he not a German? And to think of depriving a German of his lager, or, what is almost as bad, of his scientific and sober reasons for sipping it, is a very bold thing. Nevertheless, there is much truth in the strictures of the *Journal*, and we introduce them to our readers that they may "read, mark, learn, and inwardly digest" them. Some men will continue to use intoxicating stimulants, regularly or irregularly, while they can be obtained. Whether desirable or not at certain times, the use of intoxicants habitually is certainly one of the worst of habits—a habit that grows and strengthens faster than many others—and that too often perfectly enslaves its victim, body and spirit, and not unfrequently proves his total ruin.

To some "topers," and not all of them old ones either, it is a very sore trial to pass a liquor saloon or a beer shop without entering it. If they travel half a mile from home, they famish if they cannot have a glass or two before they return. Why is this? Because they have become the slaves of strong drink. They are no longer men of pure, healthful impulses, noble resolution, and inflexible determination in the right. They have flung their manhood away, steeped their senses in the cup that inebriates, admitted into the citadel the insidious foe, bowed down and worshipped the demon in the sparkling but treacherous liquid, and they are no longer men but slaves, for it is a sign of slavery and not an indication of liberty and manhood to become subject to the appetite for strong drink or even of tobacco. Far greater is he who is proof against the seductive influences of smoking and drinking, and

who can hold strong drink and tobacco at arm's length uncompromisingly, than he who succumbs to either. Of the two, total abstinence is undoubtedly pereferable to hurtful indulgence.

Youth, when the mind and body are comparatively plastic, is the time to form good habits. Such golden opportunity does not recur in later life. This also may we say, for the encouragement of those who strive to retain their manhood, that good habits as well as bad strengthen with age, and that the virtue of temperance in all things so fortifies a man that he eventually becomes armed at all points and proof against gross indulgences and vicious temptations, morbid or abnormal appetites are strangers to him, and it is as easy to him to pass by the intoxicating draught or the stupefying pipe or cigar, as it is to eat good food when he is hungry, or to reject it when he is satiated.

The power in a man to refuse intemperate indulgencies is a power of the most precious kind. It is invaluable in every respect. It endows him with the nobility of human nature, crowns him as a king among men, renders him trustworthy and honorable, and we may say incorruptible in character. It is of priceless value morally, and it would be worth thousands of dollars financially to most people and millions to some. Yet it is a power of easy acquirement, much easier than many people suppose. Victory does not weaken, but strengthens that power, and the measure of physical and mental enjoyment that accompanies its attainment and exercise cannot easily be understood by those who are slaves to vicious habits. —*Deseret News.*

THE CAUSE OF HARD TIMES.

We are fast becoming a nation of schemers to live without genuine work. Our boys are not learning trades; our farmers' sons are crowding into cities, looking for clerkships and places in the post-office; hardly one American girl in one hundred will do housework for wages, however urgent her need; so we are sending to Europe for workmen, and buying of her artisans millions worth that we ought to make for ourselves. Though our crop of rascals is heavy, we do not grow our own hemp; though we are overrun with lads who deserve flagellation, we import our willows. Our women (unless deceived) wear European fabrics; our men dress in foreign cloths; the toys which amuse our younger children have generally reached us from over the sea. Hence it is that we plunge deeper and deeper into debt in the Old World. We are like the farmer who hires his neighbor's sons to cut his wood, feed his stock and run his errands, while his own boys lounge at the grog-shop, playing billiards, and then wonder why, in spite of his best efforts, he sinks annually deeper and deeper into debt, till the Sheriff cleans him out, and he starts West to begin again. We must turn over a new leaf. Our boys and girls must be taught to love labor by qualifying themselves to do it efficiently. We must turn out fewer professionals and more skilled artisans, as well as food-growers. We must grow and fabricate two hundred millions worth per annum, that we now import, and so reduce the foreign debt that we have so long and so successfully augmented year by year. We must qualify our clever boys to erect and run factories, furnaces, rolling-mills, tanneries, machine shops, etc., to open and work mines, improve and fashion implements, and double the present product of their father's farm. So shall we stem that tide of debt that sets steadily against our shores, and cease to be visited and annoyed by hard times.—*Deseret News.*

Think all you can of the good qualities of others; forget and keep silent concerning their bad qualities,

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 20, 1873.

HELP YOURSELVES, AND THE LORD WILL HELP YOU.

No doubt the Saints read with great interest of the praiseworthy exertions that are being made by their brethren in Utah towards assisting them to emigrate. The knowledge of having friends who are willing to give such substantial proof of their kind feeling, cannot fail to be a source of great satisfaction, and is another manifestation of the good and sanctifying influence of the principles of the Gospel upon the hearts of the children of men.

"Let he that is warned, warn his neighbor," is a very necessary counsel; but "Let he that is saved, help save his neighbor," is rather more of a practical sentiment of salvation, and one that our brethren in Utah seem to be very sensibly impressed with. They have been warned, and have gathered home to Zion; and if they do not all return to lift up their warning voice in foretelling the judgments of God that are about to fall upon the wicked, they at least send aid to enable their brethren to escape those judgments.

Having secured to themselves, by the blessings of the Almighty, comfortable homes and safe abiding places, they now seek to extend a helping hand to those of their fellows who have not so far been thus favored. In most cases those to whom they extend their liberality are not personally known to them, many are entire strangers; yet having yielded obedience to the same Gospel, be they Jew or Gentile, bond or free, of whatever nation or community, they regard them as one in the same great cause, thus exhibiting to all mankind a spirit of union and oneness amongst the Latter-day Saints rarely to be met with elsewhere.

But while such noble and generous efforts are being made by our brethren in Utah, the Saints here should not allow any false feeling of security to slacken their exertions on their own account, or cause them to be one whit the less energetic in laying by means for their deliverance, but bear in mind that every cent that comes to them in the shape of help has been gained only by dint of hard labor and perseverance. Do not mistake dollars for pounds, or imagine that the silver mines of Utah are filled with bright shining coin, and can be had by means of a scoop as easily as you see specie handled on a banker's counter. The rough dull looking ore takes many hard strokes before it is landed at the mouth of the shaft, and after that, a great deal of labor and many processes have to be gone through before it assumes the presentable shape of a silver dollar. It all takes labor. It is an admitted fact that those who labor the hardest for gold and get the worst paid, are those who dig for it. This may also be applied to many who mine for silver. Hence the advice of President Young, not to forsake the cultivation of the soil or the

manufacture of home products for mining; and as those who contribute to the Emigration Fund are most likely those who follow the President's advice, we may have a fair idea of the manner in which this means is obtained, not by any system of magic, but by the steady and sure method of industry and practical economy.

Therefore seeing the manner in which the means of assistance has been obtained, it becomes the duty of every Latter-day Saint in these lands to prove that he merits the help thus proffered, by stepping forward and manfully striving his best, and leaving no stone unturned on his part that will effect anything in the general aim—gathering! so that the means forwarded may be used in cases where it is really needed, and be made to accomplish the greatest possible amount of good.

Persons who strive to help themselves here, are not so apt to fail to attend to that necessary duty after they get to Zion; and the more they can perform this side of the Atlantic, the better start will they have when they reach their destination on the other. The utility of the Perpetual Emigrating Fund is too often materially hindered by neglect in reimbursing the assistance received therefrom.

We are satisfied that the Saints realize this, and are doing, we trust, the best they can to help themselves, for those who thus strive the Lord and his servants will help and encourage, nor will they cease their exertions till the last of the honest hearted is gathered. Yet, while we feel to congratulate the brethren on the efforts that are being made in their favor, and take pleasure in laying before them the facts in the case, we would gently intimate that they lean not so heavy upon proffered help as to overbalance their self-reliance.

S. S. J.

ARRIVALS.—Presidents George A. Smith, Lorenzo Snow, and Miss Eliza R. Snow arrived in London, from their Palestine and Continental tour, on Sunday the 18th inst., in good health and spirits.

PRESIDENT Albert Carrington arrived in London in advance of President Smith's Party, on Sunday the 11th inst., accompanied by Elders Staines, Birch, Bleak and Jennings. These last-named brethren joined the party at Vienna.

President Carrington returned to Liverpool on the following Monday, in no way inconvenienced by the many changes attending such a long and tedious journey.

BY letter from Elder P. F. Madsen, we learn that President Erastus Snow and his son Elder Erastus W. Snow arrived in Copenhagen on the 15th inst., and left that place for Stockholm on the 16th inst., where they met Elder Canute Peterson, President of the Scandinavian Mission.

MINUTES OF A CONFERENCE

HELD IN THE PEOPLE'S HALL, HOLBECK, LEEDS, MAY 11TH, 1873.

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There were present on the Stand from Utah—Elders S. S. Jones, George F. Gibbs and B. W. Carrington, from the Liverpool Office; Conference Presidents: M. H. Hardy, Leeds; E. A. Box, Manchester; W. K. Barton,

Sheffield; also Elder J. Schofield, from Manchester.

10.30 a.m.

The meeting opened by singing, "The morning breaks, the shadows flee."

Prayer by Elder W. K. Barton. Singing.

Elder M. H. Hardy said, as there were a number of Elders present, he would briefly present the Statistical and Financial Reports. The Conference consisted of 7 Branches, 44 Elders, 12 Priests, 10 Teachers, 12 Deacons, and 282 members. Total, 360.

The authorities of the Church as they stand organized in Zion and in the European Mission were presented by Elder M. H. Hardy, and unanimously sustained by the votes of the congregation.

Elder S. S. Jones moved that Elder Hardy be sustained as President of the Leeds Conference by our faith, prayers and good works, which was carried unanimously.

Elder Hardy moved that we sustain the Branch Presidents in their positions, which was also carried unanimously.

The Branch Presidents then gave reports of their several Branches, which were very satisfactory. The majority of the Saints were living their religion to the best of their ability, but some of the Branches are in a very scattered condition.

Elder B. W. Carrington next addressed the Saints, showing the injury we do ourselves, and how unjust it is to our friends and relatives, our God and our holy religion, to be continually pursuing a wicked course, which terminates in misery, while in seeking to be led by pure and virtuous influences, we can bless and exalt ourselves and materially benefit others, besides helping to onroll the work of the Most High. He also spoke upon the blessings we should receive by gathering to Zion, and exhorted the Saints to endeavor to obtain means for that purpose.

Elder S. S. Jones gave some instructions to the Saints, to the effect that, judging from the success and permanent prosperity of the Lord's work and his people up to the present, we have much to encourage us in the hope of better times and greater accomplishments in the future.

Meeting closed with singing. Prayer by Elder E. A. Box.

2.30 p.m.

Meeting opened by singing, "O Jesus, the giver of all we enjoy."

Prayer by Elder H. Reeves. Singing.

Elder M. H. Hardy reported a Branch which inadvertently had been forgotten in the morning.

Elder W. K. Barton was pleased to meet so large a congregation. He said people generally did not think the Latter-day Saints were Christians, but we are willing to take the Bible, which they profess to believe, as the standard whereby to judge whether we are Christians or not. He also spoke upon the necessity of the Saints here making corresponding exertions with the Saints in Zion to effect their emancipation from these lands. It is our duty as Saints to live our religion every day, as the people of the world are going in the downward path.

Elder George F. Gibbs was the next speaker. He said he realized that those who were not of our belief considered us a very peculiar people; our belief in present revelation constituted part of our peculiarity. He spoke on the prophecies of the ancient Prophets concerning the Jews, showing that they had been literally fulfilled up to the present time; but their redemption was at hand, the Gospel was being preached to the Gentiles, and when the times of the Gentiles had come in, then the Jews would have the privilege of hearing and obeying the Gospel. Our mission as servants of God at the present was only to the Gentiles. He said the Gospel was not preached to suit the people's fancies, and that it would take a lifetime to learn it. It was necessary to yield obedience to the principles of the Gospel before they could receive a knowledge of the same. The principles of the Gospel taught us to do that which is right in every particular. He exhorted all who had received the Gospel to live it and strive to gather to Zion, as that is the place where the principles of salvation are practiced. He

testified that the angel spoken of in the Revelations had brought the Gospel to the earth.

Meeting closed with singing. Prayer by Elder S. S. Jones.

6.30 p.m.

Meeting opened with singing. Prayer by Elder G. F. Gibbs. Singing.

Elder E. A. Box spoke upon the principles of the Gospel. The Latter-day Saints, he said, were seeking after truth; they professed to have received revelation from heaven. He showed that an apostacy had taken place since the days of the ancient Apostles, but the Gospel had again been restored in these days. The principles of the Gospel were not new, they were the same principles by which the ancients obtained salvation, and the same principles were necessary for the salvation of the human family at the present time. We must be baptized and receive the Holy Ghost. The same blessings follow the Gospel in these days. He said, we call upon the people to receive the truth, we did not ask them to receive one error. He also bore testimony that Joseph Smith was a Prophet of God, and that the predictions which he had made would verily come to pass.

Elder S. S. Jones spoke corroboratively of the remarks of Elder Box. He said no other sect taught the same principles which the Latter-day Saints teach; said we did not wish anybody harm; we had found that the Gospel had benefited us, and we desired the welfare of the human family. The principle of gathering was a correct one and for our benefit, that we may escape the destruction which would be poured out upon the nations. Polygamy, he said, was a doctrine very much spoken about and denounced by the world, but those who throw stones should be careful to see they do not live in glass houses. The testimony of all unprejudiced men was that Utah is one of the best governed places in the world. He bore a strong testimony to the latter-day work, and urged upon the strangers present to investigate the principles and make them a matter of prayer.

Meeting closed with singing an anthem, "The Promised Land." Prayer by Elder J. Schofield.

On Monday evening a concert was given by the choir in the Latter-day Saints' meeting-room, which passed off in a very creditable manner.

F. H. Reeves,
Clerk of Conference.

UTAH'S HIGH-TONED JUDICIARY.

[The following will give the readers of the Star a fair idea of the kind of Judges Utah has been afflicted with. These perverters of the law have been trying most assiduously to bring about a conflict between an innocent law-abiding community and the Government of the United States. But Mormon forbearance and long-suffering proved more than a match for their chicanery.

These officials have been trying to gild their own reputation to the detriment of the people of Utah. But Truth will out, and here it is, not as related by us but by the *Golden Era* of April 27th.]

The Salt Lake papers are at present somewhat excited over a little commercial transaction which has taken place between two gentlemen who have occupied the high position of Associate Justice of Utah. The facts as set forth in the Salt Lake Semi-Weekly *Herald*, of April 19th, are as follows—The Hon. Thomas Jefferson Drake held the office of Associate Justice of Utah, having at the time of the commercial transaction aforesaid, a little less than a year of unexpired term. Owing to some little dissatisfaction on the part of the unreasonable people of Salt Lake City, at the Hon. Thomas Jefferson Drake's administration of his judicial duties, that distinguished jurist did not intend to ask for a re-appointment. In Washington Justice Drake met the Hon. Obed F. Strickland, who was at that time sadly in need of an office. Judge Drake kindly interested himself in the would-be Justice Strickland's affairs. A

friendly conversation between the two gentlemen resulted in an agreement on the part of Justice Drake to resign in Strickland's favor and an agreement on the part of Strickland to pay to Justice Drake the sum of $2,800 the entire salary of the office for one year. Justice Drake did resign and Strickland was appointed to the vacant place. Strickland, armed with the desired office, proceeded to Salt Lake and entered upon the duties of his office. But alas for judicial honor! Once installed on the bench the slippery Strickland refused to honor the promissory notes he had given his kind friend Drake when he had been seeking an office. Ex-Justice Drake lets four years pass, but finally with him as with others, patience ceased to be a virtue. Strickland is informed that he must pay the notes or suit will be brought. Strickland does not pay and suit is brought. Strickland puts in an answer in the shape of a demurrer, to the effect that the contract referred to is void on grounds of public policy. This is an admission that the commercial transaction which the two Associate Justices of the Supreme Court of Utah had entered into could not be enforced by the laws of the Territory because the said commercial transaction is against public morals.

The history of this commercial transaction is not based upon rumor. The documents are published in full in the *Herald* of the date above mentioned. The note signed by O. F. Strickland promising to pay, value received, the sum of $2,800 in four instalments; the letter of Drake's attorney, threatening suit if payment is not made, and the demurrer, are all published with names and dates in full. Comment on such a case is superfluous. Language fails to do justice to the subject. The glimpse given on authority of the character of the men who have been Associate Justices of the Supreme Court of the Territory of Utah enables us to form an opinion of the kind of justice that has been dealt out in that Territory. Such disclosures are enough to make men weep. The worst of it is the apathy with which they are received by the public. The American people have become so accustomed to this bargain and sale—this prostitution of responsible offices to individual gain, that no decided demonstration of disapproval is made when guilt is unmistakably fastened upon individuals. This Strickland who purchased a Judge's place and made himself rich while in office, does not suffer for the infamy of his conduct. And so long as men can play such pranks and keep out of the Penitentiary, so long men will be found to play them.

MORAL TRAINING IN SCHOOLS.

OPENING ADDRESS BY SUPERINTENDENT R. L CAMPBELL, BEFORE THE UTAH TERRITORIAL TEACHERS' ASSOCIATION, IN THE DESERET UNIVERSITY, APRIL 3, 1873.

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I take pleasure in congratulating the Teachers and friends of education in Utah on having the happy privilege of meeting together under such favorable auspices. Can we contemplate a meeting the objects of which are more important to the rising generation? Shall good grow out of our thus assembling? I answer, assuredly, if we have met with single hearts, devoid of every selfish or otherwise wrong feeling, and devoted to the cause we represent.

Do we understand how much depends on the course we pursue—upon how faithfully, how wisely, how unitedly we act? If we can answer affirmatively, and our actions are in accordance therewith, success will crown our efforts. Perhaps there is no association the meeting of which is more needed, more timely, or more important than this. To be sure, we do not claim to be laboring at the top of the tree, but amongst the roots. We are helping to lay the foundations of society; and that our work be well done is a primary matter.

There is one object that has been

impressed on my mind lately, and to which I respectfully call your attention, and that is the subject of religious and moral training in our schools. I would ask, can any system of education be acceptable to this people, that ignores religion or morality, or that dwarfs these essential elements? Our schools should be opened by prayer to God. We were all born in lands favored with the Bible, we have been taught from our infancy that "the fear of the Lord is the beginning of wisdom," and shall our common schools be the first to ignore this sentiment?

To reverence the Supreme Being should be one of the first lessons imparted by the parent to the child. The precept of the parent should be perpetuated and indorsed by the teacher, that the educational foundation may be laid aright. Man's nature is complex. That man has a religious nature is illustrated by the fact that where the true religion does not exist humanity will be found bowing to idols. Man has an intellectual, a physical and a moral nature.

Are we not apt to narrow in our educational ideas, and to give undue weight to intellectual culture? Cultivate the intellect and neglect the heart, and you may usher into the world an intellectual monster. As has been frequently observed, some of the greatest scourges of our race have been men of powerful and cultivated intellects. That "knowledge is power" none will gainsay, and that it is equally potent for evil as for good all will readily admit. Where the intellectual qualities have been cultivated but to enable a mortal to inflict misery upon his fellows, ignorance would indeed have been bliss. Any educational system that fails to give due prominence to religious and moral training is defective. Education has been defined to proper training of the "whole man." If he were endowed with a physical nature only, all he would need would be physical training. On the other hand, if he were a purely intellectual being, intellectual culture would comprehend all that could be included in a perfect education.

It has been truthfully said that "the exaltation of talent, as it is called, above virtue and religion, is the curse of the age. Education is now chiefly a stimulus to learning, and thus men acquire power without the principles which alone make it good. Talent is worshiped; but if divorced from rectitude, it will prove more a demon than a god."

Education essays to elevate the child to an honorable position in society, to assist in making him a competent, intelligent and virtuous citizen, a good patriot. If this be the aim, it is palpable that too little stress is often laid upon the moral and religious training of our youth. It is patent to us all that man is susceptible of fervent and permanent religious feelings. The child is influenced by hope and fear, and early can be made to judge of that which leads to do evil and that which leads to do good. That he has a conscience—a heart susceptible of cultivation, is soon apparent. This leads us to the conclusion that religious training should be a part of his education. "Train up a child in the way he should go, and when he is old he will not depart from it." This is the counsel of the Almighty. Can we better it?

Dr. Humphrey has well said:—"A more Utopian dream never visited the brain of a sensible man than that which promises to usher in a golden age by the diffusion and thoroughness of what is commonly understood by popular education. With all its funds, and improved school-houses, and able teachers, and grammars, and maps, and black boards, such an education is essentially defective. Without moral principle at bottom to guide and control its energies, education is a sharp sword in the hands of a practiced and reckless fencer. I have no hesitation in saying, that if we could have but one, moral and religious culture is even more important than a knowledge of letters; and that the former can not be excluded from any system of popular education without infinite hazard. Happily, the two are so far from being hostile powers in the common domain, that they are natural allies, moving on harmoniously in the same right line, and mutually strengthening each other. The more virtue you can infuse into the hearts of your pupils, the better they will improve

their time, and the more rapid will be their proficiency in their common studies. The most successful teachers have found the half hour devoted to moral and religious instruction more profitable to the scholar than any other half hour in the day, and there are no teachers who govern their schools with so much ease as this class. Though punishment is sometimes necessary where moral influence has done its utmost, the conscience is, in all ordinary cases, an infinitely better disciplinarian than the rod. When you can get a scholar to obey and to study because it is right, and from a conviction of accountability to God, you have gained a victory which is worth more than all the penal statutes in the world, but can never gain such a victory without laying great stress upon religious principle in your daily instructions."—*Woman's Exponent.*

SUMMARY OF UTAH NEWS.

General Morrow, commander of the troops at Camp Douglas, is reported to be dangerously ill.

A complimentary benefit has been tendered Mr. J. C. Graham, of the Salt Lake Theatre, by quite a number of distinguished residents of that city, previous to his departure for Europe, the employeés of the Theatre offering their services free on the occasion.

Salt Lake and Utah Counties were visited with quite a heavy snow-storm on the 29th ult., after which there was a slight touch of frost, but not severe enough to materially injure the fruit crops, except it might be apricots which are usually very tender. The moistening of the ground at that season of the year is of incalculable benefit to the gardeners and farmers.

The stock-raisers of Utah are getting quite interested in improved breeds of horses and horned stock, judging from the many advertisements in the News and Herald in relation to thorough breds of both kinds. That is a move in the right direction.

Elder Edward Stevenson writing to the *Deseret News* on April 30 says—"I was very much interested last Sabbath morning in visiting the American Fork Sabbath School, conducted very ably by Superintendent Paxman. Three hundred and fifty healthy, well-clad juveniles attended it, and there is a corps of competent teachers. A theological class meets in the basement. Excellent order and attention were exhibited, and the spirit of the Lord prevailed. Good results will amply reward the teachers. Two new school-houses have quite recently been finished, there being 700 scholars in this small town of 1000 inhabitants." The above Sunday school item is cheering and shows that besides having increased facilities of raising a population in Utah, they are taking active measures to instruct them. And we would advise the Presidents of Branches throughout this Mission not to neglect any available opportunity of establishing and encouraging Sabbath Schools whenever they possibly can.

A letter from Provo, Utah County, of April 28, states that Judge Emerson has commenced his official duties in that district, and his course thus far gains approval. The Court House is nearing completion, and the embankment of the watercourse to the Woolen Factory is employing a great number of hands and teams.

From the Utah Press we learn there has been a marriage in Salt Lake City, occasioning some little excitement. One would think they were accustomed to marriages in Salt Lake City, by this time, but from the stir that Dr. Benedict's occasioned, one might conclude there is something diverting about the ceremony yet. It appears that upon the eve of the Doctor's marriage to Miss Chloe Young, certain friends of the young couple congregated together for the purpose of giving them a serenade. They made it quite late before they arrived at the Doctor's dwelling, and while there indulged rather too loudly

in their demonstrations of mirth and hilarity to the disturbing of the usual quietude of the city, thus infringing upon a city ordinance. The *Deseret News* very sensibly deprecates the system of a *charivari* at weddings; for although no harm or annoyance to anyone, was intended by the promoters of this night alarm; yet, if indulged in and allowed to go on unchecked, it might lead to serious consequences. Besides, the *News* thinks it is not well for the leading city in the Territory to set examples of so boisterous a nature.

INTERESTING.—In the "Book of Mormon," the author, whoever he was, represents one of the ten tribes steering by the mariner's compass. A certain clergyman, who once called the attention of a high Mormon official to the anachronism, was blandly told that he had forgotten his Testament, and referred to Acts xxviii. 13, which reads as follows—"And from thence we fetched a compass, and came to Rhegium." It is not recorded whether the explanation was or was not satisfactory to the Gentile critic, but his confusion at such unexpected evidence may easily be imagined. The use of fetch in the sense of take occurs in several other passages in the Bible, and similar ones are frequently met with in English literature. Shakespeare wrote, "I'll fetch a turn about the garden." The phrase "fetch a walk" is still used in some parts of England.—*Waverley Nagazine.*

It is always easy to make an assertion, but sometimes very difficult to prove that an assertion is based on facts. This is the case with regard to many assertions that are made about the "Mormons." The frequently reiterated and stale statement that federal authority is and has been resisted by that people is exactly of that character. It is here that the enemies of the "Mormons" fail, in that they frequently raise a "hubbub" about them being in a condition of semi-rebellion, and when the matter is sifted to the bottom the calumniators stand in the unenviable position of falsifiers, and those who, through partial ignorance of the true character of the "Mormons," might have aided them in attempts to put down "Mormonism," become disgusted and conclude to leave the matter alone. But can it be proved that federal authority has ever been resisted by the "Mormons," even when it was wielded by the hand of tyranny, when it was stretched beyond legal and legitimate points? Nothing of the kind, for on the contrary they have submitted to probably greater overstretches of authority from federal officials than have any other people under this Republic. When the liquor establishment of Englebrecht and Company was abated by the city authorities on account of flagrant and persistent breaches of city ordinance by that firm, did the parties engaged in the abatement shirk the issue and evade and resist the U. S. Marshal, even when process was commenced against them individually, and when the character of the jury which would sit upon the cases was well known to the defendants, a jury illegally drawn and impanelled? On the contrary some of the parties not only gave themselves into the hands of the Marshal, but assisted the latter in hunting up the others. During the whole of the winter before last, when an illegal judicial system was introduced and existed, and when large numbers of men were indicted by an illegal grand jury and process served upon them by the U. S. Marshal, was that officer resisted? Not at all. Did not President Young, while in delicate health and at an inclement season of the year, travel over three hundred miles over the worst kind of roads to answer to illegal indictments? A whole volume of circumstances showing the patience and endurance of the "Mormon" people under wrong could be produced, showing their willingness to suffer wrong rather than resist the federal authorities, and yet this hue and cry is frequently raised against them that they resist the authority of the Government. Prominent and intelligent men of the world come here—men who can see through flimsy misrepresentations of carpet bag politicians and religious bigots, and they are filled with surprise and pleasure that the statements made against the "Mormon" people are destitute of foundation.—*Brum in Deseret News.*